

A SERMON Preach'd before, &c.

a Blessing to this Church and Nation, that under Her we may lead quiet and peaceable Lives in all Godliness and Honesty ;

And this we beg for his Mercies Sake in Christ Jesus, who is King of Kings, and Lord of Lords, to whom with the Father and the Holy Ghost, be all Honour and Glory, Might, Majesty, Dominion and Power both now and for ever. *Amen.*

F I N I S.

THE Dissolution of this World by Fire. A Sermon Preach'd before the Right Honourable Sir *Glibert Heathcote*, Knight, Lord-Mayor, the Aldermen, and Citizens of *London*, at the Cathedral-Church of *St. Paul*, on Monday, *September 3. 1711.* The Day of Humiliation for the dreadful Fire, in the Year 1666. By *Benjamin Ibbot*, A. M. Rector of the United Parishes of *St. Vedast*, aliàs *Foster's*, and *St. Michael Quern* ; and Chaplain to his Grace the Lord Archbishop of *Canterbury*. Sold by *J. Wyat*, at the *Rose* in *St. Paul's Church-Yard*.

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A
THANKSGIVING
SERMON,

Preach'd upon the
Fifth of November, 1689.

By *Ben. Jenks.*
Rector of HARLEY in *Shropshire.*

Licensed, *November the 15. 1689.*

L O N D O N:

Printed for *Benj. Tooke,* and are to be Sold
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1907

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TO THE
RIGHT HONOURABLE
Francis Lord Viscount Newport
OF BRADFORD,
TREASURER
OF
Their Majesties Household,
And one of the Lords of His Majesties
Most Honourable Privy Council.

My Lord,

I Must confess the Presumption of this Address, to seek so great a Patronage for so small a Performance: But when nothing would satisfie some, without my consenting now to
A 2 appear

The Epistle Dedicatory.

*appear thus openly ; never durst I think of exposing
to invidious Reflections, a Name remarkable for
nothing but your Honor's Favours, under any weak-
er shelter than that which I now make bold to beg.
But if what is here submitted to common Inspection,
may find no further Approbation, but the bare for-
giveness of so piercing a Fudge of Style and Sense ;
I may harden my self against the Shock of all other
Censures. And the same Charity which was the Tem-
ptation to this Impression, will, I hope, answer for
all Imputations on your Honor's Judgment, for par-
doning a Piece so Mean and Dilute : Which if it
must carry the sound of my despicable Name, any
further than the little Circumference wherein it is
already known ; I shall think it to good purpose on-
ly so far, as it serves to exemplifie the thank-
fulness which I Preach ; in Publishing the con-
tinued Munificence of such a truly Noble Pa-
tron, as, for above Twenty Years, I have found.
To tell of which, I am Conscious, I do my self
too great an Honor : But I had rather be charg'd
with Ostentation of such Favours, than really in-
cur the worse Guilt of Ingratitude for them.*

My

The Epistle Dedicatory.

My Lord, I have not recover'd the Transport, which the late surprising Redemption gave me; and while I am entertaining my self with such ~~darling~~ Splendors, (as kind Heaven darted in upon us at the Critical Juncture, when a complication of ill Omens were presaging the most Dis-mal Night ready to Involve us :) I humbly beg some Indulgence, if (like the reputed Head of Infallibility himself, in the Transfiguration,) I speak some things more Warm and Affectionate, than Exact and Apposite. But whatever Ecstasy the Wonder and Joy of this Reviving Scene have occasion'd, yet of this I cannot chuse but be extremely sensible, that (besides my own biggest Obligations,) there's a just Debt of the highest Honor and Gratitude, for which the Publick is Responsible to Your Lordship, for your Conduct, so Wise, and Worthy your Noble Self, in that Happy Settlement, whereof we are glad. And however my forwardness to express the Pleasure I have taken in it, may already have render'd me as cheap as I can be, in the Opinion of such as look with an Evil Eye upon that very thing, which others
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The Epistle Dedicatory.

most cheerfully embrace with all thankfulness ; yet cannot I omit any fit Occasions of Declaring, That with all my Soul , I do Bless the God of Heaven for it. And as your Honour has still been most deservedly great in my Thoughts , on many other Considerations ; so in particular, for your Honor's Favour to that Revolution, which eases the Minds, and exhilarates the Spirits of all Well-Willers to the Reformed Religion, I am more than ever,

My Lord,

Your Honor's ever Obliged,

Most Humble Servant,

Ben. Jenks.

P S A L. xxxiv. 3.

*O Magnifie the Lord with me, and let us
exalt his Name together.*

WHat was said of that Concourse, *Act. 19. 32.* cannot surely be applied to any of our Congregations this memorable Day; That the *Assembly was confused, and the bigger part knew not wherefore they were come together.* The Fifth of November is a Day better known, as it is a Day still to be much observed to the Lord of all our Israel in their Generations. And tho it were quite struck out of our Kalendars; yet would it never be razed out of our Memories; especially now that another wonderful Eighty Eight has made it the *Æra* of our new Deliverance: And last year the happy Man of Gods right Hand, whom he made so strong for himself, set foot on our Land the very same Day, as the Powder-Plotters were found digging our Graves under it. This has not only afresh riveted the Memory of it in our Minds, but by reduplicating the occasion of our Thanksgiving, has made it to *England* now a high Day indeed, the day of the gladness of our Hearts, because the day of our double escape; not only from the old Monk's Gunpowder, but from a new
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sort of Jesuits Powder, whereof they had laid large Trains, not only to blow up a single Bishop, and a College, but the very Foundations of all our Church.

To themselves indeed, (as the Event has made them sensible) a sorry Blast it proved, to blow off even their Head; but to us a good Wind, that clear'd our Land of the Locusts, which were got so busily at their Work, to spoil all the envied Prosperity of this Flourishing Church.

And as we cannot forget it to their Infamy, saying with the Prophet, *Jer. 20. 11. The Lord is with us as a mighty terrible One, therefore our Persecutors shall stumble, and they shall not prevail nor prosper, but be greatly ashamed, and their everlasting Confusion never be forgotten.* As we cannot, I say, but remember both the later and former Plots, to the loss of all their Credit in this Nation: (However the Woman in Scarlet may have a Face of the same die with her Garb, to leave no room for any modest blush;) So must we not forget to put an honorable note of distinction upon this Day, to the glory of God's singular Mercy; and to the exciting in our selves all the most thankful Acknowledgments. Nor thinking it enough only to affect our selves, unless we endeavor to beget the like Resentments in others: As those, *2 Kings 7. 9.* that said one to another, *We do not well, this day is a day of good tidings, and we hold our peace.* ('Tis far from well to be listless and dumb to the Divine Praises, upon such lowd-speaking Occasions:) And like the devout *Psalmist* here, who calls upon all about him, to bear a part with him, *O Magnifie, &c.*

Of such excellent Matter and Composition is this *Psalm*, that *Mollerus* applies to it in particular, what *St. Basil* says of the Holy Scripture in general: 'Tis like a Well which flows the purer, the more 'tis drawn, and the oftener attentively read, the sweeter it will be found.

It was composed upon a wonderful escape which *David* had, when flying, affrighted from one danger, he fell into another; and to avoid the Rage of King *Saul*, betook himself to the Court of King *Achish*: As more afraid of a stingy Father-in-Law, than of all those very *Philistims*, whose great Champion he had lately slain, and with him all their hopes. 'Twas deep distress, (we may imagine,) that made him act as one bereaved of his Senses, to go cast himself into such Hands. But whatever was his design in coming there, supposing he had his Wits about him still; yet as soon as he perceiv'd himself to be discovered, he thought it then time to renounce them: and by the Artifice of personating one distracted before the King of *Gath*, he got himself a quick Discharge: For the King capitulating with his Servants for bringing such a Mad man to him, and ordering him to be turn'd out, so he was at his liberty again, 1 *Sam.* 21. 10. to the end.

It may be questioned, whether *David* did well so to act as a Cheat? But if the counterfeiting were his Frailty; yet that Deceit offers to our Observation this Truth, That God may deliver, even when men err in the means of Deliverance: And then his Glory is not the less, but greater still, not to blast all the Success, because of some faulty Instruments. Tho it be the Lord's

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doing,

doing, yet if he please to make use of mens Concurrency to effect it, Men will be like themselves; and no wonder then if there be something in it that may lie open to Objection. He that can serve the ends of his Glory upon Sin it self, and makes even the Wrath of Man to praise him; will not be so extreme to mark what his Servants do amiss, as severely to exact all their Failings; but mercifully allow for the Infirmary of our Frame, and the pressure of our Temptations, and not presently curse every good Design, because its Promoters may make some false steps in their Conduct.

But no sooner did David find himself got off the Precipice, and begin to reflect on the mercy of so strange a Preservation, but he thought it was time to look up and bless the good Hand that had wrought his Deliverance. And so he breaks out in his Benediction, Ver. 1, 2. *I will bless the Lord at all times, his praise shall ever be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof and be glad.* He knew that all the Servants of God who came to the notice of it, would be exceedingly affected with it; and therefore such he invites to participate with him in the Thanksgiving: not thinking himself single sufficient for so great a Service, he summons in the whole Church to take a share. *O magnifie the Lord with me, &c.*

Where we have to consider,

1. The Example and pious Practice of this Royal Prophet; it being implied, that he did *magnifie the Lord, and exalt his Name.*

2. His

His Exhortation and earnest Desire expressed, that others would accord and strike in with him; *O magnifie the Lord with me, and let, &c.* I shall speak of it, First, as every one's Duty in particular; and then of its discharge in Conjunction with others. But to state the thing in its proper Notion, before I urge our Obligation to it; let me shew what it is to *magnifie the Lord, and exalt his Name*, and how we are to perform it: And afterward what reason we have all to apply our selves to it.

To *magnifie the Lord*, (in the letter) is to make him great; and to *exalt his Name*, is to raise the honor of his Works and Attributes, and all the Revelation of God, whereby he has made himself known to the World; his *Name* being himself as so discovered. Now here we are at a loss in the very entrance of our Work, for that this thing does not look feasible at all, nor likely for us ever to acquit our selves of it. To make the Supreme, the greatest and best, higher, greater, or better; alas, we are not able, 'tis utterly impossible. Let us not mistake in arrogating to our selves that which is quite out of our reach, as if we, diminutive bits of God's Creation, could enrich the Exchequer of Heaven, or make him, to whom we owe our very selves, beholden to us in the least. Never must any man think so to be profitable unto God; for in this Consideration, his Name is exalted far above all Blessing and Praise. And nothing of our ascribing can make any manner of addition to his Glory: No, 'tis not at all in himself, but only in our own Minds, and others Esteem, that we are

capable of greatning and advancing the most Glorious and ever Blessed God, as the sweet Singer of our *Israel* expresses it, *In my heart, though not in Heaven, I can raise thee.* We cannot make him, but his praise glorious, *i. e.* when we *publish the Name of the Lord*, and *ascribe greatness to our God*, *Deut. 32. 3.* When we conceive in our selves any worthy Sentiments, becoming the Divine Majesty and Goodness; are fill'd with an admiring Sense of his Transcendent Excellencies, and a grateful Sense of his loving kindness: and endeavor, all we can, to propagate the same magnificent and fair Idea to others: This is the utmost whereof we are capable, to glorifie God in such aggrandizing Representations, as shew him somewhat like himself.

Nor must we fondly imagine, that he who lacks nothing, affects to be honored, like sinful Men, whose very defectiveness sets them a gasping after Vain-Glory: to be thought of higher and better than their Deserts. The God of all Glory and infinite Perfections, as he cannot need the frail Breath and good Words of his poor Creatures; so 'tis infinitely below the most High, to intend what even a wise Man would scorn, only to fill others Minds with wonder, and be celebrated in the World.

His Glory shining with a constantly equal Lustre to his own Satisfaction, whether Men observe it or no: As long as he is infinitely pleased with the beauty of his own Actions, He concerns not himself whether perverse incompetent Judges approve or dislike them; (any farther than they stand obliged by their own Duty and Felicity.) Nor
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can we suppose him delighted in our Applauses, but only as our Well-doing is to him Well-pleasing, and the Justice of the thing requires, that we should render to him all Glory, from whom we receive all Good. For 'tis dishonest indeed aswell as unthankful, not to own whence we have every thing that is worth the having ; 'tis sacrilegiously to pilfer from him, what of all Reason and Right belongs to him. Tho it accrues nothing to his benefit, yet 'tis Robbery for us to embezzle it: And when his Name is polluted in the sight of the Heathen, (which in it self, its true, cannot suffer any Eclipse,) tho no Affronts can hurt him, yet ought they to wound his Servants: Ill Reflections on their Lord must be as a Sword in their Bones, and the Reproaches of them that reproach Him fall upon them.

According to the *Greek Father's Paraphrase*, * *He magnifies the Lord, who with a large Mind, and profound Contemplation surveys the great Works of the Creation, that through the Magnitude and Beauty of the things made, he may steal some glimpses of the glorious Author of their being.* And suitable hereto

* Μεγαλύνει τὸν Κύριον ὁ
μεγάλῃ διανοίᾳ καὶ διω-
ρμήσει βαθυτάταις τοῖς
μεγάλοις τῆς κτίσεως καὶ δο-
ξῶν, ἵνα ἐκ μεγάλους καὶ
καλλωπῆς τῶν κτισμάτων
κατασπέρσῃ αὐτῶν
δοξάσιν. S. Basil. Hom.
in Psalm.

it is to form and preserve in our Souls such reverent Apprehensions of the Deity, as may humble us into the Dust at the remembrance of his Glory, to whom all Nations are counted even less than Nothing and Vanity. Not to dress a God in our Fancy, such a one as our poor selves, to worship our own misconceits instead of the True God ; who if we Adore not after the Canon of of his own Word, 'tis not so much honoring him, as

humor-

humoring our selves, with the Will-worship not required at our hands.

Tho here we need not scruple those lowly Forms of Address, which speak us sensible of the vast disproportion between us, and our Glorious Maker; whose least angry Finger on the Wall could so dash a great King in the midst of all his Jollity, *Dan. 5.* that the thousand Lords his Guests, and all his Concubines, with the richest Fare, and Wine, and Musick, could no more recover him to his late cheerfulness, than they could cease to admire his present Dejection.

Nor is God less to be honored in his Merciful, than in his Majestick Relations; those allaying the brightness of his Glory, and inviting us out of our Dust, as with a Scepter extended, to warrant our Approaches. Indeed then is he most highly honored, when most dearly loved; for the Fear may dwell with Hatred, Honor is still the product of Love; which sets upon its Object the greatest value, and entertains it in the highest Room of the Soul.

But we do rather Scandalize than *Magnifie* the God of Love: If we fanse him in such horrid Appearances as fill us more with dread than love; so that in our Worship we are only dragg'd to him, and never taken up delightfully with him; looking upon him, only as the Malefactor at the Bar eyes the Scarlet Robe, ready to appall the last residue of his Hope with a killing Sentence.

We must not endure any such Opinions of God, as reflect disparagement on the Infinite Goodness, which so eminently declares his Greatness, in doing such noble works

works of Mercy, as all the Power in the World could not, and all the Patience in the World besides would not do.

But when we behold him as the Father of Mercies, and Fountain of all Goodness, the most amiable Being, whose Love is as boundless as his Nature; from which Love the mighty Frame of Nature sprang, and who so loved the World even when lost, that he took the most amazing method for our recovery, to make us gainers even by the sad losses of our Fall; putting our Salvation in much safer Hands, than when it hung only upon our own Free Will, and giving the surest word of Promise, that he will put his Spirit in his People, which shall cause them to walk in his Statutes, and his Fear in their Hearts, that shall not suffer them to depart from Him: (so that we are kept now by the power of God himself through Faith to Salvation.) By this sweet Contemplation of his first loving us, the Divine Love is apt to limn its own Effigies on our Souls, and powerfully incline us to him, as the blessed and only centre of their Rest.

And what greater thoughts of God can we conceive in our Minds, than to look upon him in Christ reconciling the World to himself, by that Redeeming Love, (which well may be stiled Inestimable,) whose prevalent strains chang'd our Judge into our Advocate, and made him pursue his Enemies with nothing but Bounty, and compass them about only with Songs of Deliverance? Here the heavenly Criticks themselves can, but *παρανίστα*, lift up the Curtain to pry into this Mystery of Divine Love; but even the Tongues of Angels are at a loss, when they would turn the Admiration into Expression.

Never

Never can we more highly *exalt the Name of God*, than to shew him to the World in such lovely Representations, not only as the greatest, but the best, that has done such unspeakable things, to approve his love, and engage ours; and still supplies a world of Creatures, that all depend on him for their Being, and every Comfort. There are such Pleonasms and Redundancies of his kindness, that a great deal still falls even to their share, who will never so much as thank him for it.

And thus we do *Magnifie* the God infinitely Good, when we stand in admiration of such Benignity, that we should have any comfort with our lives, when we have done so much to spoil all with our sins! Yea, that not a minute should pass but brings us a new favor from above; and gives us more assurance still that he desires our felicity, and cannot design our ruin: who is love it self, and hates nothing that he has made: delights not even in the death of sinners, nor is willing that any should perish; indeed suffering none to perish for the want, but only for the contempt of mercy; who stands not watching for advantages against us, but in fatherly consideration of our Frame, makes merciful allowance for our Infirmities: and all Dispensations still carry so sweet a favour of good Will to Men, that not only when he gives us the smiles of the World, 'tis to draw us to himself with such Cords of Love: but even when he threatens, it is to prevent the evils denounced: yea when he touches with the Rod, 'tis but to reduce us into the way of Bliss, and supersede our eternal smart. And thinking thus well of God, we do magnifie the Lord, and exalt his Name.

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To do all to the Glory of God, (an Expression oftner us'd than understood) is still to propose this End to our selves, that the great and good God may be more known and admir'd, rever'd and loved, believed and obeyed by us and all Men : aiming and endeavouring with whatever we are Masters of, and all the interest we have in the World, to do service to the Truth, and promote the credit of God's holy Religion, that it may look like it self in us, and the way of Truth may not through our means be evil spoken of.

And when by due Methods we earnestly pursue our own felicity, so we bring God the greatest Glory ; But that we should be willing to perish our selves for the advancement of his Glory, (as some have screw'd it up ;) is a thing so harsh and extravagant, that the very naming it is enough to disprove it, seeing God has wrought our Salvation in the frame of his own Glory, and he can have no ends in our serving him, but that we may thereby serve our own best advantage. And this is the greatest honor he expects from us, that we should do all we are able to promote our own and others happiest Interests, in believing the infallible Truth of his holy Word, and making the greatest Conscience in all things to be determined by it. Nor only giving a total deference to his Will, but reposing all our bliss in his Hands. For we cannot honor one more than to reckon him worthy in all things to be hearkened to, and sole-sufficient to be relied upon, as the wisest and ablest, best and willingest, to do us good.

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But the Properties of this Eucharistical Sacrifice, and after what manner we are to offer it, (that it may be such wherein God is well pleased,) we may gather from the Practice of the Man after his own Heart, here in the Context.

1. It must be with the Soul, from the Altar of a Sensible Heart. *My Soul shall make her boast of God, Ver. 2.* To glory in him, is one way of giving glory to him: (And well may we value our selves upon the honor to be obliged by such a One.) And that this glorying may Imitate the Blessed Virgin's, whose *Soul magnified the Lord*: It must not be a verbal flash, like the crackling of Thorns on fire, but making melody in our Hearts to the Lord. Indeed if the Heart is not thankful, we are not at all thankful. The most pompous Hallelujahs and Magnificats are no more than sounding Brass, and the tinkling Cymbal, if not the over-flowings of enlarged Hearts. *The dead praise not the Lord*: Hearts dead in sin must needs be dead to the Divine Praises. And when matters so stand within, none of the Rhetorick of our complemental Harangues (speak we never so good of his Name,) makes any Musick at all in his Ears, who searches the Hearts, and requires Truth in the inward parts. Tho cavity of Instruments is requisite in common Service, yet here hollow Instruments sound harsh and hideous; and while they offer to praise God, only divulge their own shame. Yet, 2. Tho it must not be only a Lip-Service, we must not refrain our Lips neither, but let *our mouths shew forth his praise. It shall ever be in my mouth, V. 1.* 'Tis not to imprison up our Thanks, so as to stifle the sense we

we have of his Favors, nor hide his loving kindness in our Hearts, making them as the silent Grave to swallow up all : But out of their Abundance we must be speaking to his honor, and not think it will sully our Speech to mention the loving kindness of the Lord. When our bodies are his Temple, and our Tongues the living Bells articulately to sound his Praise; how can we better employ the speaking Faculty, than in celebrating his Goodness that gave it? What we are transported with, we can hardly forbear to speak of, if we are full of it, 'tis apt to float on our Tongues : And if the Mercies of God affect our Hearts, 'tis fit we should express the same, both to discharge a due Debt our selves, and also to kindle the like Flame in others.

Indeed no Expression here can be too much, that's without Affectation and Hypocrisie: Tho we not only extol him with our Tongues, *Psal. 66. 17. But our Tongues speak of his praise even all the day long, Psal. 35. last.* And we abundantly utter the memory of his great Goodness, (in a pious Vein flowing from the good Treasure of the Heart,) accustoming our selves to speak of the glorious Honor of his Majesty, and of his wondrous Works; to speak of the glory of his Kingdom, and talk of his Power; to make known the Fame thereof to the Sons of Men. As with Panegyrick pomp of Words, this Sacred Orator sets it forth, *Psal. 145.* And even this cheap Oblation (for which we go not to the Flock or the Field,) shall not fail of a good acceptance above, when according to the Exhortation, *Heb. 13. 15.* We offer to God *the fruit of our Lips, giving thanks to his Name.*

3. *To bless the Lord at all times*, as Ver. 1. not only by fits, as it pleases us, or when extorted from us upon some occasions extraordinary, but with such a Heart, * *Herbert. whose Pulse may be his Praise.* Our holy Living is the most effectual Thanksgiving. For so, *while we live we shall praise the Lord, and sing praises to our God whilst we have our Being*, Psal. 146. 2. To the offering of Praise therefore is presently subjoined, *ordering the Conversation aright*, Psal. 50. 23. And after he had ask'd, *Who can shew forth all his praise?* immediately he adds, *Blessed are they that keep Judgment, and do Righteousness at all times*, Psal. 106. 2, 3. *For as the Heavens* (tho silent) *are said to declare the glory of God:* (they are Preachers of his Praise,) because their vast and beautiful Fabrick, their constant and regular Motions, their sweet and powerful Influences, tell the Supreme Majesty, the excellent Attributes, and glorious Perfections of him that there inhabits: So when we justify the Divine Laws by our Obedience, and thus stand up to attest their high Reasonableness and Goodness, instead of repining at them as hard Sayings and heavy Burdens; shewing that really we do admire and applaud them for the blessed Products of an infinite Wisdom and Love, to contrive and effect our everlasting Happiness: Then do we give them the best Commendation, to make all enamour'd with those Sacred Institutions, which they not only hear set off in hollow Encomiums, but see produce such happy Effects. *Herein is my Father glorified, that ye bear much Fruit*, Jo. 15. 8. *The Fruits of Righteousness are by Jesus Christ, to the glory and praise of God*, Phil. 1. 11. That Men may so taste and see, and
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bleſs the Giver of ſuch increaſe. *I have glorified thee on earth, I have finiſhed the Work which thou gaveſt me to do,* ſaith our Bleſſed Saviour. Joh. 17. 4. Where he intimates that the doing of God's Will, is the way to Hallow his Name: When like the Luminaries above, that warm and move too, we ſend out the heat of Divine Love, and regularly move in the ſphere of Obedience; without which indeed Honour is but an idle Complement, unleſs we ſo delight to do his Will, that our deſires like the Cherubims Wings ſtand diſplayed, ready even to ſpell out his Pleaſure, and prevent his Commands.

But a ſad reckoning it would prove to us, ſhould we count that we are delivered to commit abominations, and make the bolder with God's Precepts; becauſe we have taſted ſo deep of his Mercies; as if his Goodneſs were our Warrant to deſpiſe him. Thus licentious Men uſe to be worſt when they fare beſt, and in times of Feſtivity are the greateſt Brutes; not knowing how to be thankful and glad, without being wanton and mad. *But ſuch as fear the Lord are call'd upon to praiſe him.* Pſal. 22. 23. And then do we moſt acceptably ſing to the Lord a new Song, when we apply our ſelves to lead a new Life; when we look on our proſperity, not ſo much a reward for doing well, as an opportunity ſtill to do better; not an occaſion to the fleſh, but an obligation to abound in his Praise.

The thankſgiving of ill Men, 'tis but a fulſom harangue and offensive noiſe; and indeed only reproaching the Name of God, to ſpeak good of it, and do no
good

good as becomes those that profess it. *Praise is comely for the upright, but 'tis marr'd in the Mouths of the wicked.* It is a Sacrifice, and none but holy Persons are to officiate about holy things. As long as we live ungodly, we are in no capacity to praise God sincerely: We never do it with all our hearts, till we offer up our selves together with our thanks, and count a whole life too little to be spent in his service, who has for ever oblig'd us to himself.

Now all the reason in the World have we thus to *Magnifie the Lord and exalt his Name.*

For 1.^o It is the very end of our Being. And what was said of *Israel*, *Isa. 43. 21.* may be applied to us all, *This People have I formed for my self, that they should shew forth my Praise.* Man, as the Priest of this Inferior Creation, is to offer up a general Sacrifice, in the name and behalf of all the rest; who in their several ways give a tacit consent, and (as it were) say Amen to the Oblation: And when dumb and negligent to praise the Lord, we not only wrong our selves, but rob multitudes that would do it, had they but our faculties and abilities to reason and express it. This is our Province, which the very frame of our nature adapts us for, and even the whole Creation efflagitates and expects it from us: And we not only stand for Cyphers, but carry as an exorbitant rout, breaking our Ranks and disordering the World, if we celebrate not his Praise who has so set us up.

When we make a Man as they call it, and he is lookt upon as our Creature, whom we have render'd

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considerable in the World; we are apt to think he can never enough honor and thank us for it: But how do we cry out of the offensive humour, if he be ashamed to own what we have done for him, and rather malign us, for standing as an Eye-sore, to upbraid him with the Memory of his former low circumstances, and his present high obligations? And do not we lye under the same imputation or worse, when we serve not the Ends and Interest of him that in the fullest sense has made us? 'Tis utterly inexcusable not to pay him the poor Tribute of our thankful acknowledgment, which is all we are capable of rendring to the Lord, but to give him the glory of his own Gifts: Though we cannot praise him according to the riches of his Grace, and the multitude of his Mercies; yet 'tis fit we should do it to the utmost of those capacities and abilities wherewith he has blest us.

And when he has erected the World, not only as a spacious Theatre to spread far and wide his Fame, and the mighty Organ to resound his Glory; but chiefly for the rich furnish'd Medium, through which to derive the overflowings of his immense goodness, which can no more be confined than his Being; when 'twas not to better himself or supply any need of his own, but all for our service and benefit; with a wonderful redundancy of pleasures as well as necessaries, not only to supply our want, but sweetly to entertain our very curiosity and delight: Shall we make no grateful returns to him that gave us our Being and every good of it, when he owed us nothing? Or should he make Crea-
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tures that should forget themselves to be his Creatures; as if they were wholly independent, to live at large, and regard no ones pleasure but their own; so prostituting all those Noble Endowments, that accomplish them for the happiest enjoyment of God himself, to serve nothing but some base Lust or silly Vanity?

2. We have not only capacity, *to magnifie the Lord and exalt his Name*: but all manner of obligations to it; even common justice binds us to render to all their dues: And when by the grace of God we are what we are, there's the highest equity, that to the glory of God we should do all that we do, and live to him as we live by him; nor arrogate to our selves or ascribe to others, that which is his peculiar Right. Well may we extol him, when he has done so for us; that was well considered, Psal. 30. 1. *I will extol thee, O Lord, for thou hast lifted me up.* If it be rude not to honor such as have been kind to us, 'tis no less than impious not to honor him that made them so: How many great Luminaries else soever there be, all disappear at the Rising Sun; and all other Benefactors must be even nullified to omniscie the Supreme.

Now in this gratitude there's the greatest justice as well as ingenuity; for there ought to be a reciprocation of Courtesies, a due circulation in Friendship, and we must take care it do not stagnate and stick at us. And where the kindness of Noble Friends renders it impossible to retaliate, and absurd to think of a compensation, (which were but to affront the generous Spirits that oblige us;) yet he that is capable of no more

more, can be thankful, and espouse his Benefactors Cause, Love and Honour their Persons, stand up for their Credit, and be glad and forward to serve their Interests. And what indeed is our whole Religion, but such Gratitude? Still acknowledging the Debt we are never able to pay? All the dear Pledges of Gods Love are so many Mouths crying aloud for such returns; and thanksgiving is but the eccho of received Mercies: But how swinish is it to devour the Blessings, and never look up whence they come? When 'tis indeed no small endearment of every Mercy, (if we consider it) to receive the same from such Hands: For if we prize a gift for the givers sake, how does it add to the value of the Mercy, that the Most High so condescends to concern himself in the care of us, and takes pleasure in our prosperity?

May our acknowledgments then bear some proportion to our engagements: *For great is the Lord, and greatly to be praised.* Psal. 48.1. 'Twere endless to enumerate particulars, when we are so daily loaded with his benefits, they oppress us with their multitude, tho the precious things give us no Burden at all but what we delight in, and should count it heaviest not to bear.

3. As we are obliged, so by the goodness of it encouraged to it? *'Tis good to sing Praises to our God.* Psal. 147.1. 'Tis so with all the names of Good; not only a vertuous Good, doing the thing meet and right to be done; but as the Psalmist reasons there, *'Tis pleasant and Praise is comely.* It gives the pious Soul a sweet satisfaction, like the pleasure which an honest Man takes in paying his Debts. *My Soul shall be satisfied as with Marrow and Fatness, and my Mouth shall praise thee with joyful Lips.* Psal.

63. 5. The most delicious Viands are not more grateful to a Healthy Body, than the Praises of God are to a well affected Soul. This raises us even into Heaven aforehand, to anticipate the Anthems of the Celestial Quire; and this helps most effectually to castheir all black prejudices against a serious practical Religion, (as a sour and melancholy thing;) when sweet experience tells devout Souls the contrary, *what a joyful and pleasant thing it is to be thankful.*

And how great is that Honor, to be taken up in the work of Angels? How much for our own praise to praise him, that has given us both matter and hearts for it? 'Tis no diminution at all, but the preservation of honor and addition to it, for the highest on Earth to stoop lowly to the Supreme Majesty of the World, who has promised to honor them that honor him.

And tho this Duty seems to have nothing of self in it, (as giving all unto God;) yet is it indeed (as all the Duties of Religion,) much for our profit every way; for that it not only secures the blessings of God to us, but increases them still upon us; he thinking them well bestowed where they are so well resented: And Praise provoking us also to an imitation of him whom we extol, thus it has a tendency to assimilate us to the Divine Perfections, and consequently to prepare us for the everlasting Glory; to bear a part with all Angels and Saints, in the Admiration, Love, and Eternal Praise and Fruition of God in his Heavenly Kingdom.

Thus as we are capable of *magnifying the Lord*, and obliged to it; so even in point of our own best Interest, we cannot but be sensible what reason we have for it.

And now (suitable to the design of this day,) consider we the publick expression of it, and its discharge in conjunction

junction with others; according to the invitation here given, *O magnifie the Lord with me, and let us exalt his Name together.*

He that was taken up even wholly in the Praises of God, himself, could not be contented to enjoy so much sweetness alone; but as true goodness is ever diffusive of itself, (and indeed does but still add to its own dimensions by such Communication:) So was he for calling in partners to share with him in so sweet an entertainment. After he had led the Chorus as Prefect of this Musick, he declares for a Consort in it, and gives not a cheap exhortation without his own example: Nor is he for going in so good a way without company, but (to make the Communion of Saints a point of practice, as well as an Article of Faith,) he was for joyning all the Sparks to blow them up into a mighty Flame. And his Apostrophe is not only to the Children of *Sion*, but 'tis *All ye Lands* make a joyful noise to the Lord. *Psal. 100. 1. 117. 1. Praise the Lord all ye Nations, Praise him all ye People:* And that none might be slack and backward, he not only calls on them, but upon God himself to quicken them. *Psal. 77. 3, 5. Let the People praise thee, O God: Yea, let all the People praise thee.*

He was not only for giving thanks apart in private recesses, but for going into the House of God, where Praise waiteth for him in *Sion*. *Psal. 65. 1. I will give thee thanks in the great Congregation, I will praise thee among much People. Psal. 35. 18. To whisper thanks in corners is but a tacit kind of denying received Benefits. Sen. de Benef.* He car'd not how many Witnesses he had of his thanksgiving; not for ostentation of himself, but to excite an Universal compliance of the Church. A good Man would lose much

of the pleasure of Heaven's Way, to move solitary in it : But here he gives the most charitable instance of his sociable Nature, to draw all that ever he can along with him.

Indeed this is a kind invitation to Festivity as well as Duty ; and here to devout Souls a hint is enough, though to dull Brutes a spur is too little : But to none can we offer a greater courtesie, than to importune their Society, in so delightful a Path to their own Happiness. And such as stand off here, are the most absurd of all Dissenters ; and nothing fit to taste of that good, for which they are too stiff to give thanks.

Nor did this eminent Servant of God think himself too high to assist with his Inferiors in the Divine Worship; (that Spiritual Ordinary which levels all before him, with whom is no respect of Persons.) So great a Prince was not ashamed to own whence he received all: yea among the rest, he calls on the Mighty to give unto the Lord Glory. *Psal.* 29. 1. For Princes and Grandees of the World (that have most temptations to forget God and exalt themselves,) must lay aside the consideration of their greatness, when they fall down and worship before the Lord their Maker. No height in the World but must humble itself to him, who is higher than the Highest ; and compar'd with whose Omnipotence all greatness else dwindles even to nothing. The Noblest Worthies in Heaven themselves, do cast their Crowns down before the Throne of God, *Rev.* 4. 10. and that does but faster secure them on their Heads.

But Oh ! how much are they out in their sense of honor, as well as defective in their conscience of this duty, who offer to set up their own credit on the ruins of God's Glory ! Indulging to the Popish humour of assuming to self, and
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Idolizing Creatures, in derogation from the God of our Lives, and of all our Mercies. Truly Atheistical is it, so to live without God in the World; afraid to own him, but ascribing all to a lucky hit, (this or that did the Work;) and no mention of Him that worketh all in all.

When Men would be reputed great for being Ungodly, and like wild Horses, in the carreer of their Impiety, cast dirt at their Owner, as if they were neither in debt to him, nor in danger of him: As if it were below them, to own subjection to him that made them, Servile not to be above Duty, and a Diminution of their own Excellency to Magnifie Him. And if Conscience extorts from them any acknowledgments of God, they are in care that none but himself may observe it, (who sees indeed that they are asham'd of him before Men, and so he will be of them one day, before all the World:) Thus such as use to glory in their Shame, are asham'd of their Glory too. And tho all a fire at any disgraceful reflection on themselves, counting every thing less than flattery an affront; yet this gives a notorious instance of their Bastardy (which is the foulest Infamy) that they can so easie brook a contempt of the Heavenly Father; thinking it fine to hear his Name Blasphem'd, and his Word Burlesqued, and never stirring to assert his Honour, as they would, to vindicate the good Name of a Friend.

Well may they dread the Fate of *Herod*, to perish wretchedly, for not giving God the Glory: Or to be sent with *Nebuchadnezzar* to School to the Brutes, to learn to know their Owner: When they can live all upon his good things, and yet scarce afford him a good Word. Right Brethren in Iniquity, to Cabal for Mischief, and run eagerly to excess

cells of Riot ; to eat and drink and enflame Lust, and contribute every one to heighten the Debauch ; but none can find a Heart or Tongue to recognize the blessed Founder of all their Comforts : Or no sooner is any thing to his Praise set a foot amongst them, but 'tis frown'd upon, droll'd away, and hift out. Not so much as his Name must be mentioned unless in Oaths, for fear of spoiling all good Company.

But besides this Profane Generation, (that instead of joining to *Magnifie the Lord*, do nothing but vilifie, and would, if they could, even nullifie God : Instead of *exalting his Name*, acting as 'twere in perfect spight and defiance of him, who has told us, *he will not hold them guiltless that profane it* : Tossing that tremendous Name in their unhallowed Mouths, as a thing of nought, and their Blessing and Praising is even nothing but Cursing and Damning.)

There are others, (a new sort of Nonconformists,) who peradventure will find, that they have not done well to be so angry, to stand off from contributing to make up this Harmony, to *Magnifie the Lord* with the rest, and *exalt his Name together*. When 'tis so good and pleasant for Brethren to dwell together in Unity ; and best and pleasantest of all to unite in the Praises of him who obliges and blesses us all. No Good Fellowship in the World comparable to this, when we can as readily concur to celebrate, as to participate the Blessings ; that the Church may go up with general Shouts and Acclamations, and the noise of Axes and Hammers in the Temple may not drown the voice of Rejoycing and Salvation. That what is as Life from the dead to some, may not be as the shadow of Death to others.

And O that in this sense the Church would once cease to
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be Militant, and learn at last to accord in beginning the Eternal Triumph, with one Mind and one Mouth, to glorify God the Father of our Lord Jesus Christ! O that Hearts and Tongues, and Pens might all agree here: that some may not be snagling as Saws, when others are running as oiled Wheels with enlarged Hearts! That we would not postpone the Publick Good to private Piques, nor shew our selves so mighty solicitous for our own little concerns, as for the Glorification of the Power, Wisdom, Mercy, and Faithfulness of God, in appearing, as he has done, for his Church.

But O what a Soil is that, wherein the most auspicious Influences of Heaven produce nothing but Briars and Thorns! How contrary is this to him that brings good out of evil, when we are only for fetching evil out of good, and so full of Discontent and Contradiction, that there's no room at all in us for the Praises of God?

Some may think it a great matter to be quiet; that the Government is much beholden to them, as extremely obliging, when they say nothing, but vouchsafe only to hold their Tongues, and not load every one with Complaints, when the truth is, they have all the reason in the World to give Thanks, instead of making a Hubbub, as if sorely pinch'd and wrong'd.

But when every Malecontent must set up for a Pope, to make a whole Kingdom answer it at their infallible Bar, and damn all the Country that are not for driving just the same way as themselves: The same Pride that has mislead some, will hardly suffer them to own that they have erred. And then in what disposition are they to admire the Goodness, and gratefully commemorate the Blessings of God, when they

they are All-a-mort, and even continually cruciating themselves with the matters, to them, cross and offensive? Here they sit down restive and averse to all Thankfulness, poring and hatching on their Grievances, till they overlook all that the gracious Lord has done for them, and grow not only rude and surly with Men, but sour and sullen even to God himself. Instead of that cheerful Spirit of Thankfulness, which makes Society easie and delightful, and sheds abroad the sweet Satisfaction, which is like Oil and Wine, to facilitate and exhilarate our motions; they hang the head, and tragically exaggerate the matters they take to be ill, and dolefully forebode worse, to cast a damp on their own Spirits, and exasperate or deject all whom they can influence.

And here every little busie-body fancies himself no less than an Atlas, to bear up the Pillars of the Earth, and support a sinking Kingdom; betraying nothing so much as Pride and Ill-humor, Envy and Vengeance, a canker'd Breast, and a raw sore Mind, unacquainted with the way of Peace. To lie barking at the Sun and Moon, which God in our doleful distress, has raised up, to illuminate and refresh our Land.

Thus Usurping Judges make bold to shoot their Bolts, and dogmatize after some of their own preconceiv'd Measures; not allowing a step out of the common Road, to unravel what others had so wofully perplext. Like idle Spectators on the Shore, stand censuring Mariners toiling in a Storm, for not observing every Punctilio in Mood and Figure. They think Physick may be administred to a wretchedly distemper'd Body, without any disturbance. When indeed considering into what Exigencies a Jesuitical Conduct had

had cast us, well may we wonder and bless the God who watches for good over us, that we are so well as we are, that all is not desperate, and that any hopes of a better Regulation than those of late, are yet before us.

No marvel if Papists hold themselves agrieved, but murmuring Protestants look now somewhat monstrous, compos'd of such Contradictions, as need an *Oedipus* to unriddle them: when they would have their Religion Regnant, and yet they keep a Coil at the Extirpation of that which struggled so hard to ruin it.

How long shall the Lord bear with such as despise all the Riches of his Goodness, and huff and pish at Mercies too good for their betters, (because every thing is not exactly tasteful to their particular Appetites,) and hardly forbear to snap at the Hand that brings them all the Tokens of his Love? May not he expostulate with them, as *Num. 14. 11.* *How long will this people provoke me? and how long will it be ere they will believe me for all the signs which I have shewed among them?* When still we are as Incredulous and Misdeeming, as if nothing at all had been done for us, nothing conferr'd upon us? And may we not thus tempt God to bring us yet lower, when we are so out of sorts, that we are got no higher? O when will Dust and Ashes know it self, and leave off such Arrogance, and daring the free dispenser of every Mercy, to turn us out of all?

To contribute somewhat, if it be possible, to help us out of this ill Humor; to get that foul Jaundice out of our Eyes, which discolours the fairest Blessings, and makes them mistaken for Grievances and Calamities: That the Tares of our Divisions may not still prevail to choak the sweet Fruits of our Thanks and Praise; that the strings out of Tune may

at last cease their jarring, and vain jangling, and be wound up into an harmonious Agreement with the rest, and change the *Cynick Tone* into the more becoming Accents of Praise and Thanksgiving to God, rejoicing in the Gladness of his Nation, and glorying with his Inheritance; that none may be slack or hal'd, to *Magnifie the Lord, and exalt his Name*; But all having a joint Sense of the singular kindness of Heaven to us, may conspire as one Man, to give him the Honor due to his Name: I would offer to Consideration but these two things for a Conclusion; Our own ill deserts, and God's distinguishing Mercies of late to us.

1. Our own ill deserts. That we may not look on our selves as extraordinary Persons fit for the Lord to take especial notice of; but wonder rather that he should at all open his Eyes upon us, and do so for such; wonder it is no worse with us, instead of grumbling it is no better. Ah Lord, how can a People laden with so much evil expect to receive nothing at thy hands but good? How do we forget our selves, when we are so curious and hard to be pleased? Must we have every thing just our own way, or else we'll turn back the Mercies of God, and crossly refuse all, if he will not do for us exactly as we would have him. Must Slaves newly redeem'd out of the Gallies, ruffle and swagger if they have not all Liberties, Gayeties, and Delicacies? Must the Obnoxious who have forfeited all, grow Insolent, if they enjoy not the highest Privileges? and when we deserve not a Drop or Crumb; will nothing but Fulness and Variety serve our turn?

If Taxes and Troubles were harder upon us, if Difficulties and Dangers were yet greater before us, alas, what's all this to the Punishments wherewith the Righteous Judge
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of all the Earth might justly plague us? When it is of his Mercy we are not consumed, shall we be sick with Vexation, that we have any thing at all to affright or afflict us, and are not still caressed in the Arms of a cherishing Providence? O may we not only reason our selves out of the Ingratitude, but shame our selves out of the ill Manners of the thing; to Assault the King of Heaven's Door, if we are not presently pleasur'd with all that we have a mind to: When 'tis Mercy, if he hear and spare us at all, would we enjoy the whole of our Wishes on the sudden, or else must go fill all places with our impatient Out-cries? When nothing but Fear, and Sorrow, and Suffering, is our due Portion, shall we mutiny, as if a great deal of wrong were done us, if all succeed not just to our wishes? And howl like Wolves, if we are but threatned, and cry like Swine if we are but touched, yea, before we are touched, lest we should be?

O let us give Glory to God, in Confessing our Sins, whereby we shall illustrate the Praise of his Power, Patience and Mercy in pardoning the same. Great Sinners must lay their Hands on their Mouths, tho they should be great Sufferers. But, ah, what do we talk of Sufferings, when, on every side, we are so surrounded with Heaven's Blessings? And that we may not open our Mouths, unless it be in celebrating the Divine Praises;

Consider, 2. (When 'tis impossible to recount all,) but God's distinguishing Mercies of late to us. For as 'tis the high ^{hand} ~~Embrace~~ ^{mercies} of Mercy, when it is vouchsafed to the unworthy, how much higher when the greatest mercies are not withheld from such as cannot lay claim to the least? Now besides the great Deliverance from that hellish Con-

spiracy, which if it had taken effect, we had not been here to praise God, as we do, this Day: That he has broke the Teeth of the ungodly, who would now make us believe they did not mean to bite, because they missed their hold: yea by a new Resurrection of our Affairs, seal'd in the Appearance of our Deliverer on English Ground this same Day, when they that hated us, yet ruled over us; he has transfused a new Life into our Hopes, and come in with the most seasonable Rescue, when, (like *Isaac*, bound on the Altar,) we lay tied up, a Victim to Popish Vengeance, with the Knife at our Throats. That Men are not riding over our Heads, and the Sword is not sheath'd in our Bowels; but we have been preserv'd as Sheep in the midst of Wolves, who were held back (with his invisible restraints, that has his Hook in the Nose, and his Bridle in the Lips of *Sennacherib*,) when they were set upon't to make such havock, that the name of Israel might be no more in Remembrance. That our Air is so happily clear'd of the noisom Pestilence, which we were dreading, as ready to spread it self all over our Land: That we have escaped the Brunt which has fell upon many of our poor Neighbors, and are at rest in our Houses, and secure in our Possessions, and (which is more than all,) at liberty to Worship God in the Beauties of Holiness; to go into his House and pay him the Vows, which our Lips have uttered, and our Mouths have spoken, when we were in Trouble: That the Care of the higher Powers is employed, not to undermine, but better Establish our happy Establishment: That the Throne is fill'd with such Defenders of the Faith, and Guardians of our Country, as bear not an empty Title to abuse us, but settle the Minds, and glad the Souls of all True-hearted Protestants, to have them

them there, before our Hopes, tho later than our Wishes. And not wading through Blood, to take Possession, but call'd by a wonderful Providence, making the way plain before them; and Invited and Welcomed thither, by as general a Consent, and universal Acclamations, as ever any were there.

May we not now gather together these Mercies, as so many Precious Stones, of which to rear up an Altar for the Sacrifice of our Thanks, and call it our *Eben-ezer*, hitherto has the Lord helped us? And where now is the ground of our Discontent? At what are any so peevish and Phren-tick? Is it that such as were coming to eat up our Flesh, are stumbled and fallen? Is it that they have lost the Happiness, to be Papists or Slaves? Is it that excellent Laws, and not an Arbitrary Will shall Rule us? Is it that a Reformed Religion, and not Fulsom Superstition, is own'd and countenanc'd throughout the Nation? Is it that the *Sauls* in their Career are cast to the ground, and none shall be ruin'd for a Ceremony? *Many good Works have I shewed you, for which of those do you stone me?* pleads our Saviour, *Jo. 10. 23.* So may we capitulate with the Unthankful; Very worthy Deeds are done for our Nation; happy things brought to pass; variety of especial Immunities above most in the World do we enjoy: At which are they so netled, that they will never forgive their Deliverers? The healing wrought is manifest, and cannot be denied; but like the Malevolent, *Act. 4. 17.* They are for suppressing the Fame, that it *spread not among the People.* And if it cannot be so held in; then it must be blemisht with some of our Reflections. But such questioning the Legality of Proceedings, is still as liable to be questioned. For all the four Intima-tions

tions given, and hard Words spoken, (of an indelible Blot cast on our Profession,) such Reproach need not break our hearts. ('Tis easie to put an ill Name upon any thing, and than run away scar'd with the Mormo of our own Creating :) The proof is yet to come, that the things excepted against, are what some make bold to call them. 'Tis, at the worst, but a moot Point : But that somewhat else was highly unlawful, is no controverted Case at all. And to be sorry that we are discharged from that Yoke is a strein above Primitive Christianity it self, which never restrain'd its Votaries, from being glad and thankful, so to be rid of their Persecutors.

In the day when the Lord delivered *David* from the hand of all his Enemies, and from the hand of *Saul*, he said, *I will love thee O Lord, my strength.* Psal. 18. 1. *Blessed be my Rock, and let the God of my Salvation be exalted.* ver. 46. And does not such high thankfulness become us alike singularly obliged ? Not only the living Monuments, but the Mighty Wonders of the most Signal Goodness ? When got out of the gloomy Shades of *Babylon*, to possess the Land ; which again we may call our own : We have the fairest invitation to lift up our Voices with our Hearts, *and sing the Songs of Zion.*

And in our high Estate, may we not forget him who remembred us in our lowest : May not our Hearts be shut to him, whose Hand has been so open to us. O what so Charming Rhetorick, as to beseech by the Mercies of God ? And being under a sweet Constellation of such Mercies, O that we may feel their benign influence to transport us all into a cheerful Celebration of his Praises ! And not be worse than the dull Earth itself, which reflects the Rays
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sent down upon it, nor stifle the Memory of his Benefits, who has done the greatest things for us.

As to which now we may say with the *Psalmist* here, ver. 2. *The humble shall hear thereof, and be glad.* Indeed we want only to be humble to make us thankful: No such bar to gratitude, as a supercilious pride. The proud thinking all due to their Merits or below them, they are ashamed to give thanks; especially for such things as others have done to their hands, but not just to their minds. Only to the humble God gives more grace; and such Souls will be still fill with his good things: Let us then be humbly sensible of, that we may be cordially thankful for, his Mercy.

And as nothing will so secure the Blessings of Heaven to us, so nothing will strike such confusion and dread into the Enemies of our Peace: Like as when of old, they began to Sing and Praise the Lord, the Enemies of *Judah* were all Defeated before them, 2 *Chron.* 20. 22. Such blessed effects might we see of our sweet accord, and uniting all to *Magnifie the Lord and Exalt his Name.* They that have long hop'd to reap their Harvest, out of the Seeds themselves have sown to breed our Dissentions, would then Hear and Fear, and no longer live in expectation, to set up their Dagon again: But be ready to throw their helpless Idols to the Moles and the Bats, and go hide in Holes for fear of the Lord, and for the Glory of his Majesty, when he arises to shake terribly the Earth.

And then may we Bless God, not only for the Deliverance begun, but also for our hopes of the Perfecting all that concerns us: If we will not reluctate against the Hand that is saving us, but be only contented to be Happy, and willing to see Glory dwell in our Land: We may find the
God

God of all Grace delighting yet further, to oblige the Objects of his former Bounty, and doing still more for us, because he has done much already : In the experience we have had of his Mercy, lying all the best confidence we have of our security ; that he will go on to shew Mercy, even for his Mercy's sake, (making it a Motive to itself, Circulating by its own Spring in a Perpetual Motion ;) and to compleat the History of his own kindness, because so long he has been *Favourable to our Land*, watch over us still to do us good. To him (as we are most bounden for the Mercy of this Day, and for those innumerable Mercies showr'd down upon us every day, to fill even our whole Lives :) let us with the greatest Sincerity and Cheerfulness, concur to Ascribe all Glory, Thanks, and Praise, now and for ever. *Amen.*

F I N I S.

Joshua's Charge.

TWO
ASSIZE-SERMONS
AGAINST
HYPOCHRISIE
AND
Indifference in RELIGION.

The First Preach'd at

TAUNTON,

The Second at

WELLS.
